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OLIVE TREES



WHAT
 ARE THESE TWO
 OLIVE TREES ETC.
 ZECH. 4:11-14.

R.M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES ---
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. 11:3, 4.

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No. February, 1911 2

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

FEBRUARY, 1911.

2.

QUESTIONS OF THE HOUR.

GOD'S CALL TO FOREIGN MISSION WORK.

REV. C. D. TRUMBULL, D.D., MORNING SUN,
IOWA.

All who love God, who believe His Word, and are filled with the Holy Spirit, are interested in mission work, both in home and in foreign fields. The call is loud for efficient workers in both fields, and must be heard, if the work prosper. The work must be pushed in the home field, that there may be a base of supplies. It must be pushed in the foreign field in obedience to the call of God. The purpose of this paper is to consider this call.

A STUDY OF THE PROPHECIES

leads to the conclusion that God would have His people engage in this work. The prophecies which foretell the conversion of all nations to Jesus Christ are too numerous to be cited in full. We can only refer to a few.

God's promise to Abraham: "In thy seed shall the nations of the earth be blessed," suggests that Jesus Christ, as Mediator, has an interest in all nations, and has in every one a chosen people. When Jacob, by the Spirit, declared that the gathering of the peoples would yet be unto the Shiloh, he prophesied of the day when peoples of all nations will rally around the standard of the Prince of Peace. David, by the Spirit, speaks of

the time when "all the ends of the world shall remember and return unto the Lord and all the kindreds of the nations shall worship before Him"; and Isaiah tells of the day when Gentiles shall come to the light which shines out of Zion. Such are a few of the prophecies relating to the conversion of the world. God will see that they are fulfilled. In this, however, He works through human agencies. He has told us that these things shall be when men call upon Him. We may ask, with Paul, "How shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Thus God's plan for fulfilling the prophecies is made plain. Missionaries must be sent to the heathen world. Having been sent, they must lift up Jesus Christ as the way, the truth and the life. So doing, the Spirit of God will do the rest. Christians must be workers together with God, that the prophecies may be fulfilled.

That God's people are called to this work is made plain by

POSITIVE COMMANDS.

God calls His people to this work in Psalm xevi, 3: "Declare His glory among the heathen, His wonders among all people." This is to be done in setting forth His character and all His works, but more especially His wonderful love in

providing salvation for the perishing.

How wonderful the love of the Father in giving His only begotten Son to die for sinful man! How wonderful the love of the Son of God in His humiliation, and especially in His awful sufferings and tragic death, and that to save His enemies! This is the story which God would have His servants tell to the glory of His wonderful grace. Wherever told, by Spirit-filled men, He will make it the power of God to salvation. There is another command in the same Psalm, in these words: "Say among the heathen that the Lord reigneth." He bids His servants proclaim Christ Jesus as universal King and call upon all to own Him as Sovereign in every relation in life. We cite one more command, the last given by our Lord before His ascension. He prefaced it with the words, "All power (R. V. authority) is given to Me in heaven and in earth." This was given as the reward of His humiliation. Having authority to command, He said, as in Matthew, "Go ye, therefore, and teach all nations"; or, as in Mark, "Go ye into all the world and preach the gospel to every creature." The commission is without limitation. God bids His servants go to the people of every clime, of every complexion and condition in life. To disregard this call of God is sin.

THEN THERE IS A CALL IN THE RELATIONSHIP WHICH GOD HAS CONSTITUTED BETWEEN MEN.

The ties which bind man to man are as close as God can make them. All men have a common parentage. The words of Malachi are applicable to this case, "Have we not all one Father? Hath not one God created us?" Paul declared at Mars' Hill that "God - - hath made of one blood all nations of men to dwell on all the face of the earth." There are five distinct races of men, each differing from the others in complexion and feat-

ures, yet there is, much in common. The anatomy of the bodies of the different races establishes the fact that all are alike in their physical frames and in the constitution and operation of every organ. All have powers of speech, which are peculiar to the human family. Again, all have mental and intellectual operations and endowments. "The faculties of thinking, loving, hating, fearing, hoping, self-commending and self-condemning are common to the race." All, by nature, are religious—have gods and worship them. All have consciences "accusing or else excusing one another." Scripture and science agree that all men are brethren.

Scripture teaches another lesson, to wit: Every one is his brother's keeper, and is responsible to the extent of his ability for his salvation. Under the law, the man who knew that his ox was wont to assault man or woman and suffered him to run at large until he gored some one to death, forfeited his own life. Again, if a man built a house and did not build a battlement around the roof, and any one fell from the roof to death, the builder was held responsible. God held Eli responsible "because his sons made themselves vile and he restrained them not." Is it not true that both Samuel and David, men of God though they were, were sorely chastened because they failed to come up to the measure of their responsibility in relation to their children? All admit that parents are specially responsible for their children. It is generally admitted that brothers are responsible for uterine brothers; but there is reason to fear that many realize no responsibility beyond this boundary line. Jesus taught that men of alien races are responsible for the physical welfare of each other. This being true, they are manifestly responsible, in a higher degree, for their spiritual welfare. Paul

felt that he was debtor not only to Jews, but to Greeks and Barbarians. He knew he could not pay the debt he owed to God, but he could manifest his gratitude by passing on the good news, that there is salvation for sinners, by telling it to people who were in the darkness of heathenism. Paul realized that he was his brother's keeper and was anxious to preach the gospel to heathen people. If all realized this relationship, as Paul did, the gospel would soon be preached in every land.

This call is emphasized by

THE PITIABLE CONDITION OF THE HEATHEN WORLD.

It is pitiable in every way. In general their worldly condition is pitiable. Millions of them are in abject poverty, uncleanly in personal habits, covered with vermin. They have little knowledge of the culinary art; much of their food is loathsome to civilized man. How different in all these respects from the people, in general, in gospel lands! Worse than this, their moral condition is wretched in the extreme. We have a word picture of what this is in the closing verses of the first chapter of Romans. There is no form of immorality which they do not practice. There is no crime which they do not commit.

The most pitiable thing about their condition is that because of their sins they are in danger of "everlasting separation from the comfortable presence of God and most grievous torments in soul and body without intermission in hell fire forever." In their present condition they are unrighteous, and such "shall not inherit the Kingdom of God." They are "strangers from the covenants of promise," hence are in a hopeless state. Now consider that there are at least 800,000,000 such persons in the world, and that in the providence of God nearly 2,000,000

of these have been committed to the Covenanter Church; that if they are saved, we must be the instruments in the hand of God in leading them into His Kingdom. Then take out your watches and listen to the ticks, and think that every time your watch ticks the soul of some one in those heathen lands has gone to perdition. How awful the thought!

Then to bring the matter nearer home to our own Church, we make another calculation. The annual death rate in Iowa, according to the last census, is reported to be 15 to every 1,000 inhabitants. We may be sure that the death rate is no less in our mission fields, and that not less than 30,000 souls are passing every year from our own fields, beyond the reach of the gospel. If every member of the Church realized what this means, we are sure there would be more consecration of men and of money and more fervent prayers for God's blessing on His work. If a building were on fire and human beings were in danger of being burned to death, who is there who would not do all in his power to rescue them! What is the fire which burns the body to ashes compared with the fires of hell! Surely, if all Church members realized more fully the awful doom that awaits all who die without the gospel, every heart would be moved with sympathy, every ear would be open to hear God's call to hasten to the rescue.

The only way of rescuing the heathen from their pitiable condition is by the gospel.

THIS IS GOD'S PLAN.

"It is the power of God unto salvation to every one that believeth." It has wrought marvels wherever it has had free course. In gospel lands the people in general are prospered in worldly things. They have comfortable homes, palatable food, many enjoy luxuries of life.

Moreover, the gospel is a transforming power. It has transformed some of the vilest men into the purest and the best. We have a Scripture illustration in the case of the Corinthians. That case does not stand alone. As we read the history of missions, we learn how it has tamed the most cruel and ferocious men. Men who were as rapacious as wolves, as treacherous as leopards, and as ferocious as bears, have, under its influence, become as gentle as lambs. Men, who were demons and incarnate fiends, have been transformed into men of peace, helpers and friends to the missionaries, evangelists and winners of souls. Such facts are great encouragements to hear the call of God.

There is also encouragement in the progress of the work. George S. Eddy, a missionary in India, speaking at the Men's National Missionary Congress in Chicago last May, told of the progress of missions in the Far East, within fifty years. He said: "For instance, since Bishop Thoburn went to India; when he landed in India in 1859 there was not a professing Christian in Japan, not one in Korea, about fifty in the Chinese Empire and a handful in India. To-day the Christian community of Protestant adherents (not all communicants yet, but the Christian Protestant community) numbers 70,000 in Japan, over 200,000 in Korea, nearly half a million in China, and a million souls in India—largely the triumph of a lifetime, since our older missionaries went to the field. Our God is moving on." Again, speaking of China, he said: "We have gained more Christians in the last eight or nine years since the Boxer uprising than in the first eighty years of Christian effort in China." There is progress in every field. When we think of the estimate which Jesus placed on the value of a single soul, we see

encouragement to hear God's loud call.

There is encouragement again in the promises of God to all who obey. We read in Proverbs, "He that watereth shall be watered also himself." This promise is for the encouragement of every Christian worker. Every true missionary has a share in it. Such have more and more of the Spirit, more and more of the graces of faith and love, of peace and joy. They may go forth mourning, "bearing precious seed," but "shall doubtless come again with rejoicing, bringing their sheaves with them." There is another encouraging promise in Daniel: "They that be wise (the margin is 'teachers') shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." Such shall be jewels in the crown of Jesus, as brilliant as any star in the skies and not less enduring in their glory.

One more thought by way of encouragement to hear God's call, such are doing much to fulfill the end of their being—the glorifying of God. Probably no class of workers in the Lord's vineyard is doing more to this end. Through their earnest, self-sacrificing labors, many souls are born into the Kingdom of Christ. Every soul brought into the Kingdom adds a voice to the celestial choir, which shall forever sing, "Unto Him Who loved us, and washed us from our sins, in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion forever and ever. Amen." What greater encouragement can anyone have to hear God's call for workers in the foreign field than to know that in no field are the possibilities greater for fulfilling the chief end of his being; and that even though he may not be honored as a reaper in gathering many souls into the Kingdom, yet, if faithful, he shall "be glorious in the eyes of the Lord."

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—In a letter dated December 24, 1910, Miss A. Louise Crockett has something to say that is worth reading:

Three months have come and gone since my arrival in Latakia. That time has been spent in getting acquainted with the work and the people; in doing what little work I could and in studying Arabic, for of course, until one masters the language there is not much to be accomplished.

Last Monday, December 19, I accompanied Mr. Edgar, when he went out to inspect the schools at Jendaria and Ain Leben. It was an ideal morning—such bright, warm sunshine and scarcely any wind. Shortly after 8 o'clock we were in the saddle. Journeying northeast, we passed by fields, some green with grains and vegetables, some freshly plowed and some nearly white with stones—one commodity, at least, of which there seems to be no scarcity. After climbing several hills, we had the pleasure of gazing on scenes of unsurpassed beauty. Here and there were groves of olive and fig trees, while below in the valley the Big River, meandering its way to the sea, could be seen, and far away the mountains reared their magnificent heads.

Jendaria was reached about 10 o'clock. After depositing our goods in the room used for church services, which might be named "The Little Church Around the Corner," and yet could hardly be called a rival of the one which bears that name in New York, we proceeded through dirty, narrow streets to the school. This school was quite a revelation to me. To see the children, twenty-five boys and one girl, squatted on a floor in a room with no

windows, the walls being plastered and the door the only means of entrance for students, light and air, could not help but fill one with pity because of their many privations and wonder, because, in spite of these seeming drawbacks, they are enabled to gain as much education as they do. As we entered they all arose and came and kissed our hands. Poor children! some of them had barely enough rags to cover them. In a heap behind the door were their shoes, they having too much reverence for the place to wear them during school hours. Their feet did not look as if much water had overflowed the deck, while they have been journeying on the sea of life.

Mr. Edgar conducted a review in spelling, reading—both in their readers and in the Bible and in their Catechism. He also questioned them about Bible stories and had them recite psalms in concert. At 12 he adjourned with prayer.

After satisfying the "inner man," we mounted and journeyed onward, arriving at Ain Leben about 1 o'clock. We found school in session, with about the same attendance as at Jendaria. The condition of the clothing of these youngsters was even worse than at the previous school, but despite such drawbacks as lack of comfort, warmth and sufficient clothes, these bright-eyed youngsters seemed to take a great interest in their studies. The review was conducted along the same lines as in the other school, with the addition of some questions and answers from the Shorter Catechism.

We left the school shortly before 3 o'clock and walked down through the village, where all the residents were out in

front of their "brownstone fronts," sunning themselves. We had about as large a crowd to witness our departure as we had at the pier at New York. I trust that no one will object to the comparison. Our trip home was very pleasant, as we had good roads and beautiful scenery.

Mr. Stewart and Mr. Edgar conducted communion at Suadia on December 4. Twenty-four sat down at the Lord's Table. They went to Suadia the middle of the previous week, so had time to visit the school and all the families in their homes.

Last Sabbath, Mr. Stewart preached at Gunaimia, and besides the Sabbath preaching, they had services the three evenings which he spent there. On Monday he journeyed on to Inkzik to visit our people there. They all seemed glad to have the privilege of welcoming the Doctor back from his native heath to his adopted country.

Yesterday Miss Edgar and Mr. Edgar inspected the schools at Cusmeen, Ain Bada and Rowass. They found the schools in working order and were much encouraged because of the progress made.

Communion will be held here on the third Sabbath of January.

Several of our Mission circle have been enjoying colds, which seem to be a necessary evil at this time of year.

China, Tak Hing.— A personal letter from Rev. A. I. Robb, dated December 13, 1910, furnishes a few items for the press:

I think every one in the Mission is well and able for work. - - - The Communion is to be the second Sabbath in January this year, and we are trying to plan for getting our members more heartily enlisted in the work among their neighbors. - - - I had to spare one of my students to go and help Mr. Mitchell at Do Sing. He had only received a little over a year of instruction

in the training class, but he is a good scholar, and has progressed faster than some others. They are much pleased with him and report him as doing excellent work. A new man has come in within a month. He also seems to be a promising man. A fairly good scholar, who has taught school, and still under thirty years of age, he should take the work in good shape. He has two little boys in Mr. Kempf's school.

My present plan is to close school in a couple of weeks and spend a month with the students in itinerating before the close of the Chinese year, which comes this year on January 29.

China, Do Sing.— A personal letter from Rev. E. C. Mitchell, dated December 5, 1910, contains items of general interest:

I think I wrote you just after we moved up here, but I suppose you will be interested in knowing something of our doings here since then.

We have had services in the chapel four Sabbaths. I have preached in the morning and the native preacher, Lei Sin Shaang, has preached in the afternoon of each Sabbath. The audiences have been very good. The first two Sabbaths there were almost more than we could handle. The people crowded into the chapel till it was ready to overflow. The last two Sabbaths there have not been so many. A good many came at first because they wanted to see the place and see us. The sightseers are dropping off now, so that the ones who come are more interested in listening to what is being said than at first.

One man has already applied for baptism and been enrolled. He seems to be sincere. He came in last Friday and I gave him an examination on the fundamental truths of Christianity and he passed a very good examination, a good

deal better than I supposed he would. After talking to him for a while about the work of Christ and the Holy Spirit and his faith on Christ, he was asked what he would do if he were persecuted because he had accepted Christianity, and he said, "I do not need to be afraid as long as my own conduct is right." This man is an educated man, and is a Chinese doctor.

There are two other men who want to enroll this evening. They are both Roman Catholics. They have been coming here ever since we came up, and they seem to be studying the doctrine the best they can. If these three men keep on, they will make a good start for us here, for they are all men of influence, I think.

We are having some things to meet here that are new to me. There are a good many Catholics, and if these two men come out and join with us that will give us a start among them. We do not have so many Catholics down at Tak Hing. Another thing that we have to meet here is the leper question. There are a lot of lepers here and they come around the Mission sometimes. It is a question with us what we can do for them. They are certainly a very needy class. They are outcasts from society, and their condition is a pitiable one. Yesterday morning when we came out from church

there were three men that had come in the gate and were standing just outside the door. They were all pretty far gone with leprosy. We had to tell them to go out. Some of the Chinese tried to get them to go, but they would not. I went after them then and ordered them out, and they finally went; but they stood on the street a long time, waiting to see if we would not give them something. I came back into the house and got to thinking of what we had had to do, and it fairly made my heart sick. I had just finished preaching on John 3, 16, and had tried to make it plain to the people that God's love was so great He would save all who would believe on Him, and had closed by urging all to believe on Jesus Christ. All who believe, no matter how great their sins, will be saved. Then we went out and had to order the lepers away. There was no place for them in that chapel. But what else could we do? If we allowed them to come in, we would not only be running the risk of catching the disease ourselves, but of exposing all who come into the chapel. Christ is willing to save them, but we cannot give them the chance to come and hear the gospel. I think I shall try going out to the river bank near their boats and talking with them. I don't know how it will work, but it may be the means of doing some good.

AT HOME.

Iowa, Blanchard.—The annual report of the Ladies' Missionary Society of Long Branch Congregation for the year 1910: We have thirteen members enrolled, and have held eleven regular meetings during the year, with an average attendance of six. After our devotional exercises we are studying "Western Women in Eastern Lands." We sent one box of clothing to

the Southern Mission. In the congregation there are seventeen copies of OLIVE TREES.

TREASURER'S REPORT.

Receipts.

Dues	\$13.00
Donations	70.45
	<hr/>
	\$83.45

Disbursements.

Church at Latakia.....	\$58.50
Jewish Mission	11.85
Rev. W. McCarroll for Cyprus....	10.00
Freight on box to Southern Mission	1.70
Balance in treasury.....	1.40
	—————
	\$83.45

MRS. JOS. COPELAND, *Pres.*

MRS. R. A. CABEEN, *Sec'y.*

Kansas, Denison.—The Woman's Missionary Society of Sterling Congregation mourn the loss of a member in the death of Miss Maggie Edgar, who consecrated her life to serving her Saviour by loving, diligent care in her parents' home of those who could not care for themselves. When an uncle was left with motherless children, Maggie took the baby and gave it a mother's care. When her sister died, she took the children to her heart and home. Then Marie and Rodney Rose found a home with her from the age of four or five years, until her death, when Marie was teaching and Rodney was in high school.

These children had been trained by Maggie to love and confess the Saviour. For them and an invalid mother she denied herself the usual enjoyments of youth, and stayed in the home.

She was privileged to minister to her father through his declining years until his death. And we all rest assured that she is now rejoicing with other handmaids of the Lord, who have heard Him saying, "She hath done what she could."



To move among the people on the street; to meet them in the market place on equal terms; to live among them not as saint or monk, but as brother-man with brother-man; to serve God not with form or ritual, but in the free impulse of a soul; to bear the burdens of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit and for His ends; this is the religion of the Son of Man, and the only meetness for heaven which has much reality in it.—*Henry Drummond.*

To her the Master has called, "Come, ye blessed of my Father, inherit the Kingdom prepared for you, for, inasmuch as ye did it to one of the least of these my brethren, ye did it to Me." As the lamp in full light suddenly slipped from her hand and enveloped her in flames, so she with the full use of her faculties and health was suddenly called to leave this world, and in twenty-one hours her spirit passed out to be with Him who gave it.

May the humble self-denial which she daily practiced remain bright in our memories, so that our lives may also glow with the loveliness of this Christian grace.

MRS. EMILY W. HUMPHREY,

MRS. CLARA MCCREA,

MRS. AMANDA PATTON,

Committee.

Pennsylvania, New Alexandria.—We, the members of the L. M. S. of the New Alexandria Congregation, are called to mourn the loss of one of our original members. Like a sheaf of corn fully ripe Bella Beatty was taken to her heavenly home November 16, 1910. Her life was a beautiful exemplification of the religion of Jesus Christ. We desire to bear testimony to her patience, liberality, consecration and faith. May her mantle fall on others.

Our hearts go out in sympathy to her brother, who was her life companion, and who is left lonely in the home; also to other near friends who mourn her departure.

COMMITTEE.

MONOGRAPHS.

TO PASTORS AND SUPERINTENDENTS OF SABBATH SCHOOLS.

I received from a pastor a letter on December 20, which stirred my heart to the depths. He writes: "It needs no argument to convince the Church theoretically that early youth is the strategic opportunity for winning the life for Christ and His Kingdom—but plainly enough, something is needed to arouse the Church to the point where she will make a practical application of the conviction to the demands of the hour of the hundreds of thousands of children and youth standing on the very threshold of the Kingdom, waiting to be led through the open door." The pastor, who is himself greatly blessed in bringing every year many scores of young people to Christ, and into his church, adds this question, which comes straight to the soul: "Why not inaugurate a movement at once which shall sweep through our great Church—from ocean to ocean—sure, if once undertaken, to lead into the fold of Christ, the Church fold, thousands of those waiting, hungry, timid, loving 'lambs,' whom Jesus bids us 'feed.'" Brethren in Christ, I pass this question on to you. Will you, who only can, inaugurate this movement? Will you rally your forces, outline your plan, and, backed up by your elders, deacons, trustees and all the teachers, begin at once during the months of January, February and March, to gather the harvest white and only waiting to be gathered? You will allow me for Christ's sake and for "auld lang syne," to stir up your pure minds by way of remembrance with a brother's suggestions.

DEFINITE SUGGESTIONS.

I. Let pastors and superintendents

fearlessly and lovingly call and lead a conference for prayer with their officers and teachers, making sure that every officer and teacher be present—for prayer for the one thing—the winning of Christ and into His fold of every scholar not yet won. This work is to be done only by souls restored to the joy of salvation and upheld by the Holy Spirit.

II. Seek and maintain a spiritual atmosphere pervading the entire school, its worship, teaching, life.

III. Then let each teacher, as led by the Spirit, engage in individual work for individuals.

IV. Agree upon a period of combined effort.

1. Many will be led to devote an entire week to special meetings for the scholars of the school. Some hold these services each afternoon, for forty-five minutes, at the close of the public schools. Others find it more convenient to hold these meetings in the evenings, as many workers are too busy during the day time. The pastor leads these services, reinforced by his spiritual helpers.

2. Others prefer the different plan—that of a

DECISION DAY.

Those who prefer this method are perfectly aware that, under God, all success will depend on the divinely given wisdom and thoroughness of the preparation of the workers, including the parents, and of the scholars for this most important day.

V. The one object of these children's services is—

1. To present the Lord Jesus Christ clearly to the mind, heart and conscience, avoiding undue emotionalism.

2. To bring each young person to the

point of deciding for Christ. Here we are shut up to the indispensable but delightful guidance and control of the Holy Spirit. Our Saviour promised the Comforter for this very purpose.

VI. Now—the “tending the lambs.” Pastor, superintendent, teachers and parents should co-operate in gathering all the pupils who have taken their stand for Christ into classes, training patiently and affectionately for Church membership.

The pastor’s letter referred to in the beginning concludes with this appeal: “Shall we not—dare we not, make this our aim: 50,000 young people won to Christ and to Church life between now and Easter?”

Pastors, superintendents, teachers, what saith the Spirit to your hearts concerning this appeal?

REV. JAMES A. WORDEN, D.D.

Philadelphia, Jan. 1, 1911.

A LETTER FROM CENTRAL AFRICA.*

THE LONDON MISSIONARY SOCIETY,
Kawimbe Station, Northeastern Rhodesia.
29th September, 1910.

WISHING YOU ALL A HAPPY CHRISTMAS AND
MANY BLESSINGS IN THE NEW YEAR.
OUR DEAR FRIEND:

We were unable last year to send out our usual Christmas letter, as we were still on our long journey out, when it should have been written. We left England, as you know, early in September, and, traveling by Capetown and Victoria Falls, reached the rail head in three weeks safely and as comfortably as could be expected. Our carriers, who had left their

**This letter, so full of interest and good cheer regarding the wonderful progress of the Kingdom in that part of the dark continent, is given to the readers of OLIVE TREES through the courtesy of Mrs. C. R. McCartney, Sierra Madre, Southern California.*

homes at least a fortnight before we sailed from England, arrived on the exact day, and we were able, after a day or two spent in arranging our loads, tenting, etc., to set off on the long overland march of close on six hundred miles.

Being late in the season, food and water were scarce, and the weather getting very hot, but we only had one or two showers of rain, although the rains are usually on by then.

We had the pleasure of spending a few days with the Moffats, at the new (Livingstonia Mission) Station of Chitambo. It is very appropriate that Dr. Livingstone’s nephew should be stationed there—as near to the spot where Livingstone’s heart lies buried as it was found practicable to open a European Mission Station. It happened to be the Communion season, and although as yet there are no local fruits of their work, quite a little band of Christians from other districts who had been helping with the initial work of the station, gathered with us around our Lord’s Table.

We also visited on our way a Roman Catholic Mission, and three Government outposts, at all of which we experienced the usual open-hearted hospitality.

It was November before we got home—sixty-three days from London—and received a very hearty welcome both from natives and Europeans. The sicknesses and troubles of the way were soon forgotten amid the joys of being back with our people.

But soon we found many changes had taken place. Our colleagues had tales of many sad lapses—of necessary dismissals—of less interest in classes and worship—of more beer drinking and immorality. And yet progress had been made in some directions.

A fine new hospital had been built and many alterations in other buildings made.

Schools had somewhat increased in number and teachers were more numerous, although in the higher standards there were many vacancies. Much hard work had been done, and it is no wonder if the poor response were keenly felt.

Personally, we never have felt more discouraged and depressed. Perhaps, however, other things contributed to this, for, although we feel a debt of gratitude to the many friends who made deputation work enjoyable, and to those who showed real interest in the things of the Kingdom and the work in Central Africa, yet I cannot say that we received the impression that the Church was more interested in the Kingdom than in many other matters. And our first duty upon getting home was to meet with the rest of the staff, and at the request of the directors consider how we could bear our share of the £10,000 reduction in the Society's annual expenditure, that the financial stress had rendered necessary.

There is nothing very much to report upon during the first six months. It takes that time at least to gather up the threads after an absence of eighteen months from one's work.

At the New Year Dr. Wareham's new hospital was opened, and I have helped him with a few major operations in it since then.

After the rains, school work was resumed as usual, and a number of visits were made by me to the more distant schools and villages. In July and August another attempt was made toward a normal school. Fifty-two lads, selected from all our stations, gathered at Kawimbe for a ten weeks' drill. Unfortunately I have been able to take no part in this, and not only the organization, but the burden of the teaching has fallen upon Dr. Wareham.

I had been appointed deputy to repre-

sent the London Missionary Society at the third General Conference of the Missions working in the country, so had to leave home early in July.

A fortnight's journey to Nyasa, four days by steamer down the lake, and a day's climb to the hill country brought me to Mvera, the head station of the Dutch Reformed Church Mission. It was a wonderful gathering. Eight societies were represented by sixty-nine delegates, and seven visitors had come from England or from South Africa to be present. The subjects discussed were very varied and weighty, including as they did education, native ministry, church work and self-support, position of Christian women, beer, federation and union, following up of our natives who go south for work, sleeping sickness, Mahomedanism, etc. Much good must result, and we trust it may lead to a distinct forward movement among ourselves too.

Mvera is near Livlezi, where I first began my work in Africa. What changes! Instead of the constant war raids, "mwave" witch murders and other horrors of these early days, the little band of ten or twelve Christians whom I left there in 1896 has grown to over 1,500.

My homeward journey took much longer, as I had to come by land—about 650 miles. But this gave me the chance of passing through the whole length of "Wild Ngoniland." Well do I remember on my first arrival, hearing of the sufferings and trials of the men who began the work there, and their rejoicing over the baptism of the first two Ngoni converts, which had just taken place. Now it is almost impossible to find a heathen village. Everywhere there are Christian communities—churches and schools in each village. At Loudon 2,500 Christians were holding a regular "Keswick convention." At Ekwendeni they had just fin-

ished building at their own expense a very fine church, costing £600—and so on! What marvels the Lord hath wrought—inside of twenty years! .

Then I struck west, passing through some districts in which schools had had to be closed owing to sleeping sickness regulations, and others where native lads were still at work far removed from missionary support.

I also visited a Romanist Mission. The priests told me that they now had over 2,000 Christians, and that polygamy had practically died out in their district. If this be true, one cannot but rejoice; but it is sad to see altars, confessionals and Latin prayers introduced to these simple folk.

Just nine weeks after I left Kawimbe I got home again and found all well. Letters had missed me, so I had not been able to get a line all the time I was away, and for over three weeks my wife had not been able to hear of my movements. It is wonderful how one seems to drop quite out in this big land.

And here I am on the march again, with only two weeks at home.

Our committee meetings are being held this year at Mpolokoso, a week's journey from Kawimbe. I trust that many of the recommendations from the Conference may be considered and carried into effect. I shall, however, be glad when I can say farewell to this tent life, for this year at least. I have had twenty-seven weeks of it this year!

The children have taken well to African climate and conditions. Kenneth is a great friend with the natives and speaks almost like one of them already. Hope cannot say much, but she trots about and must have her finger in all the mischief going.

Yours sincerely,

W. GOVAN ROBERTSON.

P. S. 24th Oct.—I have safely returned

and we have had one of the best committee meetings. We are rejoicing that our brethren have all at last seen their duty with regard to beer, and have voluntarily agreed, for the sake of the natives, to abstain from its use, and to permit the native Church to adopt the attitude which has been found the only safe one in the other African Missions, that of total abstinence. That hindrance taken out of the way we look forward with much more confidence to the future.

W. G. R.

A GRAVE CHARGE AGAINST THE FRENCH ADMINISTRATION IN THE NEW HEBRIDES.

Ambrim Hospital, June 27, 1910.

“From the date when the present Convention comes into operation no person shall, in the New Hebrides, including the Banks and Torres Islands and within the territorial waters of the Group, sell or supply intoxicating liquors to the natives in any form and on any pretext whatever.”

So runs the Convention. It was proclaimed with a great flare of trumpets. High hopes were entertained, not only that kidnapping and the illegal recruitment of women and girls had come to an end, but also that we were within sight of the suppression of the supply of alcohol to the natives. The Government established at Vila would bring offenders into line with their fellow settlers who recognize that illegal recruiting and the supply of grog are two of the greatest hindrances to the commercial advancement of the Group. Years have come and gone. What has been done? Have the Resident Commissioners, French and British, so acted in cases brought under their notice as to deter law-breakers and protect the natives from injustice?

It is a matter for gratification to be

able to record that almost no charge of any description has been made against British residents, and that the few charges made have been investigated and dealt with by the British Commissioner. It is a pleasure also to bear witness to the worth of many of our French fellow residents, but matters have come to such a pass that it ought to be known that charges made against several French citizens, serious charges in some instances, have not even been investigated, or, if they have been gone into, and proved, an utterly inadequate penalty has been inflicted, perhaps a nominal fine, or a fine may have been imposed but not enforced, or the offence may have been passed over altogether. We have reason to believe that H.B.M. Commissioner has brought pressure to bear on his French colleague, but often to no purpose. French citizens, so inclined, go on their way supplying alcohol of one kind or another as freely as they did before the Convention was heard of, and it is no consolation to us to know that in so acting they are damaging the French cause in the New Hebrides.

Here on Ambrim, yesterday, a Frenchman, M. Boulerand (?), sold so much drink that at one time there were three fights going on on the one beach between drunken savages. Two English witnesses inform me that this man declared to them he would continue to sell it to the natives in spite of the British Men-of-War and British Commissioners, and that the French authorities would not interfere.

Last week another man, named Vizier, from the Maskelynes, sold from his cutter at Ambrim enormous quantities of some sort of alcoholic liquor which he described to the natives as rum. A regular pandemonium was the result.

Several months ago at North Ambrim

two murders were committed by natives when under the influence of drink supplied by M. Fessard there. M. Noufflard had dealt with him when he was Commissioner, but now the offender was not even proceeded against. In one of these cases the actual murderer, Lili, was induced to recruit with M. Fessard's brother-in-law, M. Mayaud, on Mayaud's assurance that by so doing he would escape punishment! The French Man-of-War investigated the case, and arrested two other natives implicated, but Lili was not arrested until further representations were made by the British Commissioner.

It would appear that French citizens, in some instances at least, may harass and threaten, and even fire on natives with impunity. Some time ago in the presence of myself and of another white witness, M. Gane, of North Ambrim, fired two rifle shots in the face of a crowd of natives who were passing along the beach to a church service. The matter was reported by the British Commissioner to the French authorities, but no punishment was inflicted on the offender.

We wonder how long this kind of thing is to be allowed to go on?—*John T. Bowie, M.B., C.M., in Quarterly Jottings.*

NEW YORK BIBLE SOCIETY.

This is the only society having for its sole work Bible distribution in the City and Harbor of New York.

The Society distributes the Bible through the pastors and recognized Christian workers of the city, and employs special missionaries among the immigrants at Ellis Island and the sailors of the harbor.

During the past year more than eighty missionaries and pastors have been repeatedly supplied with Scriptures to be used by them in visiting homes, hospitals,

prisons and city institutions. These workers write us reports of their labors, telling us of the value of Bible distribution and of the blessings the Word has given to many sick, sorrowing or sinful lives. More than eighty institutions have been supplied with Scriptures in many languages during the past year, and thus multitudes have received the message of God. Gospel portions have been furnished to street preachers, who have given them to interested inquirers. Several hotels and some of the lodging houses have been supplied with Bibles. Grants of Bibles also are constantly being made to Missions and struggling Sabbath schools.

In the city department the distribution for the year was 5,011 Bibles, 6,213 New Testaments, and 65,668 portions of the Bible. These have been in thirty-seven languages.

The work at Ellis Island is far larger than our missionaries there are able to accomplish. Mr. Ernest Jackson and Mr. Michael Lodsin have again made a record year in the number of volumes distributed among the immigrants. The number of immigrants landing was 811,123, and among these, 2,213 Bibles, 4,417 New Testaments and 64,656 Gospel portions were distributed. During the year an average of more than 2,200 immigrants have landed at Ellis Island every day. Many of these strangers have never seen a copy of the Bible, and when some of them have been given a New Testament or a gospel in their own tongue by one of our missionaries, they received the Book with gladness. It is impossible to measure the good results to the strangers and to our country of this work of Bible distribution among the immigrants. We hear frequently of conversions through Bible reading, and these converted immigrants at once become Christian work-

ers among their own people in this country or abroad. - - -

Sailors when at sea have many lonely hours. The Bible is the best Book to give hope and good cheer in time of need. Mr. William G. Jones, our missionary among the sailors, visited 3,569 vessels during the year, and distributed among the seamen 835 Bibles, 5,587 New Testaments, and 7,593 gospel portions. These were in seven languages. That this work is appreciated by the seamen themselves is evidenced by the fact that seventeen sea captains and eight mates contributed to our Endowment Fund during the year.

Our total distribution for the year has been 162,193 volumes of Scripture, which is again the largest in the history of the Society.—*Taken from the Annual Report for 1910.*

TWO WAYS OF GIVING.

“And so,” said Uncle Bez, yesterday, to the bright little miss who is the president of the band of Willing Workers, “you want me to buy two tickets to the social and oyster supper you are going to give next week; and you are going to get a new carpet for the pulpit with the money you make; and you think it is a worthy cause, and you are sure that everybody is going to buy a ticket?”

“Well, now, I think if the pulpit needs a new carpet, we ought to buy it—some of us men—without making you run all about-town coaxing the money out of our pockets with the promise of an oyster supper. Don’t you think so?”

“Do you remember when King Joash decided to rebuild the temple at Jerusalem, after the sons of Athaliah had broken it down and carried away the vessels? If I remember right, Joash didn’t call together the young people’s society and ask them to give a lawn fete or an oyster supper at Jerusalem. He didn’t propose a

series of 'sacred concerts.' He didn't say anything about having the young men give a minstrel show, or the young ladies a fair.

"He didn't propose any scheme, or any patent plans of any kind; he just announced that he was minded to repair the house of the Lord and asked the people to contribute. And we are told that the people rejoiced, and brought their money and cast it into the chest that the king had placed at the temple door.

"You may remember that Joash's first plan was to have the priests collect the money. But somehow or other that plan didn't work. The priests went out, but no money came back. I think the reason is that men and women don't like to be dunned for what they owe the Lord, any more than they like to be dunned by anybody else. You've heard that 'God loves a cheerful giver'; well, men and women enjoy being cheerful givers.

"O, but you say that if you give a social or an oyster supper or a lawn fete, you interest a good many outsiders and get them to buy tickets and so help along the Lord's cause.

"Now, what would you have thought of Joash if he had told his people to ask the heathen nations round about Judah to contribute to rebuilding the temple? In the first place, it would have been a rather cheeky thing to do, looking at it from a man's point of view; and looking at it from God's point of view, it seems to me that the Almighty cannot take any great pleasure in a house built by worldly people or in a carpet purchased with the profits of an oyster supper.

"Why, my dear, it ought to be a pleasure to every Christian to give to the Lord and to the Lord's house; and don't you see that when you give 25 cents for a supper or an entertainment you are not giving to the Lord at all? No, you're

not. You're giving for your own pleasure, to gratify your own appetite or your own love of amusement.

"Everything in the Lord's house ought to be given with consecration; but what you do is to give an oyster supper or an ice cream festival, and then, after we have all eaten our fill, turn around and give the leavings to the Lord, just as you do to the dog in the back yard. That's it. It's what's left, after you pay the expenses of your good time, that goes to the Lord; now, isn't it? I don't believe that the Lord likes that kind of giving.

"And, then, aside from the question of the right of the matter, I don't think it is very good business policy. You remember the old story of the lark that had her nest in the farmer's wheat field; as long as the farmer depended upon his neighbors to come and cut his grain she rested in perfect security; but when the farmer made up his mind to go to work and cut his grain himself she knew that the time for moving had come—the work would be done then sure.

"So I think, instead of depending on outsiders to buy tickets and come to festivals and have a good time, and leave a few left-overs for us to offer to the Lord, it would be a good plan for some of us to pitch in and do the Lord's work ourselves. That's what the Lord expects of us, I am sure.

"'But what would become of your Willing Workers?' Ah, it seems to me that there is plenty of work to be done besides 'working the public.' Collecting money for the Lord is only a small part of His work. There are God's poor to be comforted; there are thousands of children to be looked after and shown the way to God's house; there are the hungry to feed, the naked to clothe, the sorrowful to comfort. O, there is plenty of work to do, and some of it is of much more

importance than giving oyster suppers.

“But it isn't easy to get people to give outright and of their own free will?” Maybe not; but don't you think that maybe because we have been hiring them to give for so long a time that we have spoiled them? You know if a child is hired to be good, it soon learns to be naughty just for spite, if you don't get it something for being good. I am afraid that we have been bribing people with oyster suppers too long. But I don't know a better time than right now to stop, and let people cast their gifts into the Lord's chest and rejoice in the giving. Do you?”—*J. Murray, in the Ram's Horn.*

SERVICES APPRECIATED.

The following letters to the Corresponding Secretary of the Foreign Mission Board tell their own story of brotherly love:

ADANA, Dec. 5, 1910.

Rev. R. M. Sommerville,

325 W. 56th Street, New York.

DEAR DR. SOMMERVILLE:

I desire to express our gratitude as a Mission Station for the services rendered by Dr. Peoples, of your Mission at Mersina. He very kindly responded to an urgent call from Hadjin to attend Miss Vaughan, who was quite ill and without medical assistance. He brought Miss Vaughan down here, and she is greatly improved. I wish to acknowledge our obligation and express our appreciation of Dr. Peoples' kind and efficient services.

We have our hospital in order and are waiting for the arrival of Dr. Haas from America to take charge of it. He will be here, I hope, in two or three weeks.

With cordial salutations,

Yours very truly,

W. NESBITT CHAMBERS.

WOMAN'S BOARD OF MISSIONS
OF THE INTERIOR.

CHICAGO, Dec. 29, 1910.

Rev. R. M. Sommerville,

325 W. 56th Street,

New York City.

DEAR SIR:

It is my happy privilege to write to you of one of the men under your Board at Mersina, Turkey, who rendered such service to one of our lady missionaries at Hadjin, Turkey, that I was requested by our Executive Committee to write you of Dr. Peoples, expressing our appreciation and gratitude that he took such a journey and gave his time and thought with unremitting care to Miss Vaughan, who was suffering in a serious way. Not only did he wait until the crisis had passed, but had her taken from her bed to accompany him to his home at Mersina, where she was to remain until she recovered, if it was finally found she need not go to Beirut for special attention.

I have just written Dr. Peoples how much we appreciate what he did at a time when we have no physician at Hadjin, and Miss Vaughan had been in the hands of a very incompetent native doctor. We congratulate you upon having such a man as he proved himself, under your work in Mersina, and we hope your entire list is made up of men and women of like development.

Very sincerely yours,

M. D. WINGATE, Sec'y.



Never say, “It is nobody's business but my own what I do with my life.” It is not true. Your life is put in your hands, as a trust, for many others besides yourself. If you use it well, it will make others happy; if you abuse it, it will harm many others beside yourself.—*James M. Pullman.*

WOMEN'S DEPARTMENT.

Mrs. T. H. Acheson and Mrs. J. S. Martin, Editors.

MISSION STUDY.

CONDUCTED BY MRS. F. M. WILSON.

WESTERN WOMEN IN EASTERN LANDS.

LESSON V.—CHAPTER V.

THE PRODUCT OF MISSIONARY WORK SHOWN.

I. In the changing condition of woman's life in the Orient.

1. The woman's movement.
 - a. Its extent.
 - b. Its meaning.
2. Conditions in Turkey; woman's part in the revolution; new activities; a notable leader.
3. Conditions in Africa; a woman's club; a congress of mothers.
4. Conditions in India; in courts; hospital for women; library; papers written; education; noted Christian women; new home life.
5. Conditions in China; pray to be men; girls' club; medicine; teachers; physical culture; home life.
6. Conditions in Siam; a woman's club; a notable woman.
7. Conditions in Korea; a symbolic event; schools; medicine.
8. Conditions in Japan; a Japanese Frances Willard; honor shown women; moral reforms.
9. Conditions in Egypt; a mass-meeting of women; resolutions; a permanent organization.

II. In the character and achievements of the Christian women of the Orient.

1. Pandita Ramabai.
2. Lilavati Singh.
3. Mrs. Ahok.
4. Phoebe Rowe.

5. Hü King Eng.

Bring out the hopeful features of missionary work in studying this lesson. Make free use of illustrations and charts to show results, tendencies and opportunities.

The increase in Church membership may be compared. Draw two ten-inch squares. Label one Protestant Church in United States of America; the other Protestant Church in Mission Lands. Beside the first, make a rectangle one inch by one and one-half inches, and write underneath, "Membership increase 1908-1909, one and one-half per cent." Beside the other square a figure three inches by four inches, marked, "Increase on mission fields, 1908-1909, twelve per cent."

The acceleration of missions may be shown by a heavy line, 25 inches long. Write under it "1796-1896—one hundred years to gain the first million converts." Another line three inches long. Write "1896-1908, twelve years to win the second million." A third line one-half inch long. Write, "1908-1910, two years to gain one-third of a million; at the rate of one million in six years."

Two rectangles, one by two inches and five by eight inches, marked in one-inch squares, may indicate the ratio of baptisms at home and abroad. The first represents the two converts baptized by each home minister, for every forty (represented by the second figure) by each missionary on the field.

Growth in Korea may be shown by two cubes, one inch and thirty inches. These represent the seven Korean Christians who met to celebrate the first communion in 1887, and the 169,000 in 1907, twenty years later.

The matter in the lesson is so varied, interesting and easy to remember that a question meeting might be had for the first part of the chapter. Write the questions, fifty or more, on slips, and pass out in the meeting. Members rise and answer briefly.

Another plan would be to have a woman represent each nationality, and tell the changes she has seen in her own country. Limit the time.

For the last half of the chapter, the Oriental women mentioned could be briefly and enthusiastically described by four women. In speaking of them, note the faith of Ramabai, the simplicity and brilliant intellect of Lilavati Singh, Phoebe Rowe's evangelistic passion, and the courage of Mrs. Ahok. We can learn much from them.

The sketches mentioned last month will be found useful for this meeting.

1861—JUBILEE—1911.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

The whole country was stirred last year by the Laymen's Missionary Movement, and its wonderful series of conventions in seventy-five cities of the United States. This movement had for its object simply the extension of missionary interest among the laymen of the churches.

There is in progress at the present time a campaign which has, in some respects, an even deeper interest for thoughtful minds. This is the trans-continental series of conventions, in which Christian women of all denominations are celebrating the fiftieth anniversary of the organization of the first Women's Union Missionary Society. These conventions began on the Pacific Coast in the month of October, and have moved eastward to the Mississippi River. After the holidays they will be resumed at Louisville, Ky., reaching the cities of the Middle West and passing

eastward. Philadelphia will have great meetings on February 13 and 14; Pittsburg on February 16 and 17.

The design of the Jubilee is not merely to extend missionary interest among women, but to commemorate the inauguration of woman's work in Christian lands for her sisters, who have never felt the uplifting influences of the gospel of Christ. This design connects the Jubilee with the whole marvelous movement among women, which has marked the last one hundred years.

It is difficult for any mind accustomed to the free and capable activities of women in Christian lands to-day, to understand the disabilities which hampered women at the beginning of the nineteenth century. There were almost no educated women capable of leading other women in any organized activity. There was little general intelligence among women supplying motive and guidance in co-operative work. And the fetters of custom and public opinion forbade women to enter any of the fields in which now they find opportunity for such varied and useful service.

Through all these confining and hindering barriers, the influence of the missionary revival at the beginning of the nineteenth century reached the hearts of Christian women everywhere. When Carey and Judson and others went out into the darkness of heathenism, bearing the light of life, women at home began to gather in clusters to pray for them and to give money to support them in their work. Then followed the opening of doors for woman's education, the anti-slavery movement, the woman's rights agitation, the Civil War, and woman's work for the soldiers, and later the Woman's Temperance Crusade and the splendid leadership of Frances E. Willard, marshaling women of many lands for the uplifting of woman-

hood and the protection of the home.

Like the two hands of a clock coming together at the hour of 12, the movement for woman's larger sphere in the home lands, and the call for woman's service in foreign lands, were timed of God to coincide with each other.

The first foreign missionaries, being men, were unable to reach women in their seclusion, and they saw clearly that they could never lift the men of the heathen races into Christianity unless they could also reach the women and the children. Their own wives, burdened with family and household duties, could not enter this field. So they came to the women of England and America, already providentially fitted for such work, and asked for unmarried women who would dedicate themselves to the uplifting of the womanhood and childhood of the non-Christian world. The response was immediate. And Christian women have gone in steadily increasing numbers as teachers, as physicians, as nurses, and have been a powerful factor in all the successes which have been gained on foreign fields. The first Woman's Union Foreign Missionary Society was organized in 1861. Since that time all the larger religious bodies have formed Women's Boards, which control their own funds, send out their own missionaries, and have proved themselves the most powerful single reinforcement the missionary cause has received in all its history. No more significant epoch could have been chosen for commemoration than the rise of woman's organized work for foreign missions. It connects woman's world as it is to-day with the woman's world of fifty or one hundred years ago; and it connects woman's work for woman to-day with all the "unimagined glories" of the days which are yet to be.

M. E. STEVENSON.

LATEST REPORTS OF JUBILEE MEETINGS.

Oakland.—One thousand attendance. Ten large drawing room meetings.

Portland.—Glorious success. Delegates from twelve cities; \$4,000 pledged. Intense spiritual interest.

Seattle.—Fifteen hundred at luncheon. Many turned away. Mrs. Montgomery a power. Spiritual tone most marked.

Denver.—Thousands of prayer cards account for unparalleled success. Marvelous meeting; 1,100 at luncheon; \$17,000 pledged. Five echo jubilees in Colorado. Six in Kansas.

Kansas City.—Prayer circles in every church; 2,800 women present. Large mass meeting for young people; \$53,000 pledged.

St. Louis.—Twenty-five thousand booklets distributed. Choir of 100 girls; \$14,000 pledged. Planning permanent Annual Mission Study Conference.

Indianapolis.—Committee of 400. Luncheon for 1,500. Procession of 1,000 girls in oriental costumes; \$85,000 pledged.

Chicago.—One thousand representative women at luncheon. Fine drawing room meetings and district rallies; \$34,000 pledged.

Detroit.—Splendid enthusiasm. Luncheon for 1,000 women. Mass meeting for young women.

Pittsburg.—One hundred and fifty strong, earnest women on committee. Planning luncheon for 2,400 women. What shall be our aim? We can—will we reach \$100,000?



Pittsburg Presbyterial's thank offering appeal, crowded out of this department, is printed at the close of "Editorial Notes," p. 48.

R. M. S.

JUBILEE ITEMS.

The Executive Committee of the Women's Presbyterial Association met January 12, and agreed to co-operate with the women of Western Pennsylvania in the great Jubilee meetings, which will occur in Pittsburg, February 16 and 17. Literature will be sent to each missionary society.

No woman can afford to miss the inspiration and rich blessings that will flow from these meetings. Set aside February 16 and 17 for the Pittsburg Jubilee meetings. A Jubilee occurs but once in fifty years.



It has been suggested that all Christian women unite in bringing to our Lord this Jubilee Year an offering of

ONE MILLION DOLLARS

for foreign missions. The West has already pledged nearly \$300,000, and there are still many cities and States untouched.



EACH DENOMINATION PAYS THESE PLEDGED AMOUNTS THROUGH ITS REGULAR CHURCH BOARDS.



“Not how much of my money will I give to God, but how much of God's money will I keep for myself.”



Luncheon will be served at \$1.00 a plate at the Ft. Pitt Hotel, on February 17th, at noon. Mrs. Montgomery will speak at this luncheon. This luncheon will be followed by Covenanter Rally.



The Covenanter Rally in connection with the Jubilee meetings will be held Friday afternoon, February 17th, in the Eighth Street R. P. Church, Pittsburg. Have your delegate report at this rally what your society will pledge for advance foreign mission work for 1911.

A CALL TO PRAYER.

For the Christian Women of Western
Pennsylvania.

Woman's Foreign Missionary Jubilee,
Pittsburg, Feb. 16-17, 1911.

Lord's Day.—Praise of God for partnership privileges in this critical period of the Kingdom's advancement, for the magnificent structural work of our pioneers.

Monday.—Ask pardon for thy narrow vision, thy remissness, self-interest and unbelief.

Tuesday.—Pray that the principles and will of Christ may be speedily fulfilled in world-wide emancipation of women and children.

Wednesday.—Pray for the Jubilee executives and our local leaders, that God's glorification may actuate every detail of preparation.

Thursday.—Pray for the indifferent and uninformed women in and out of our churches.

Friday.—Pray that all women touched by these meetings will obey the first resurrection commission that there may in our time be enough harvesters to gather all the grain.

Saturday.—Pray for sole reliance upon the Holy Spirit.

Prayer Hour 9 o'clock each day.

“Prove me,” saith the Lord.

EDITORIAL NOTES.

A cablegram received from Hong Kong on Tuesday, January 10, 1911, informed us that at the Communion on Sabbath, January 8, there was an accession of seven to the membership of the Reformed Presbyterian Church at Tak Hing Chau, West River, South China. This message to "Olivetrees, N. Y.," brings to the home churches important information that they could not otherwise have till March 1, 1911, the earliest date on which a letter, looked for about the middle of February, could be published in OLIVE TREES with full particulars of the sacramental services.



The attention of pastors, superintendents of Sabbath schools, teachers and parents is called to an appeal that appeared in a recent number of *The Presbyterian* from the pen of Rev. James A. Worden, D.D., and is republished in this issue of OLIVE TREES. To act upon the suggestions contained in that paper could not fail, under the guidance of the Holy Spirit, to bring special blessings into our homes and churches, filling many hearts with joy. It seems to us that it would go far, in the way of human means and instrumentality, to bring about the revival for which so many have been and are still waiting upon God.



We have been reading the nine-volume Report of the World Missionary Conference, held in Edinburgh in June, 1910. It contains a vast amount of information in regard to the missionary operations of the Church of Jesus Christ, and on almost every point where one desires enlightenment: "Carrying the Gospel," "The Church in the Mission Field," "Christian Education," "Preparation of

Missionaries," "The Missionary Message," "The Home Base," "Missions and Governments," "Co-operation and Unity"; and yet we cannot give this, in many respects admirable report, our fullest commendation, chiefly because the Conference did not show sufficient loyalty to the Lord Christ to repudiate Greek and Roman Catholicism, with its caricaturing of His atoning sacrifice and its many other grossly superstitious and idolatrous observances.

A delegate who signs himself "North Africa," presumably a foreign missionary, has an excellent article in the *Industrial Evangelistic Mission Herald*, of India, from which we make extracts that have our heartiest approval. A member of the Conference, he is able to tell what he heard with his own ears, whereas we can only relate what we have gathered from confessedly imperfect reports of the discussions.

"North Africa" writes: "While we can thank God - - - for the words of truth and faith that fell from the lips of many speakers, and for the devoted lives and incessant labors that are behind them, yet we cannot but recall that the World Missionary Conference began with the rigid exclusion of missions to Roman Catholic countries, including even such a continent of gross superstition and idolatry as South America, this compact or understanding being faithfully observed by the eight Commissions into whose report no reference to missions to Roman Catholics was permitted to enter. A significant coloring was given to this attitude when Anglican bishops and others in sympathy with the Roman Catholics were allowed to break through this reticence without apology during the course of the debates

in Conference, and it culminated, alas! in the suggested recognition of the Roman Catholic Church as an ally in the great missionary enterprise directed toward the thousand millions of non-Christian races of the world, and in the proposal that no future missionary conference can pretend to be Ecumenical that does not include the propaganda of Rome. It was stated by the Bishop of Southwark that the Church of Rome had a greater past as a missionary church, and had to-day more missionaries in the foreign field than all the Protestant societies combined, and that the eminent saints of the Church of Christ had been in the Roman community. - - In this view he was supported by the Bishop of Birmingham, Bishop Brent of the Philippines, Bishop Montgomery of the Society for the Propagation of the Gospel and others, who endeavored to show that Rome was an integral part of the Christian missionary forces in the world to-day, and that every possible effort should be made to secure that in any Ecumenical Missionary Conference she be represented, if not by delegates because of her own aloofness as a result of persistent slander and misrepresentation, then at least by honorary associates expressive of her responsiveness; and that the position of the Anglican Church was that of a *via media* to keep open the door of approach and reconciliation between Rome and Protestantism."

The nearest approach to a rebuke of these expressions of sympathy with Rome came from Rev. William H. Roberts, D.D., of Philadelphia, in the harmless remark: "We are not ready as American Christians to apologize for the Protestant Reformation."

Then "North Africa" goes on to say: "It was advocated that union should commence, if it had not already begun, in the nascent churches of the East; that con-

verts won by Protestant missions in China and India and Africa should seek, under the guidance of their missionaries, to found a native Church that would be wide enough to include the converts of the Roman Catholic Church, so that there should be one national Church of Christ in China and one in India, and one in Africa.

"But other voices were heard, both in the Conference hall and outside it, albeit they were not called upon to speak from the platform, saying that, while they were ready to recognize that there have been, and doubtless are still, in the Roman Catholic Church many individuals who have found eternal life by entrusting their souls to Christ for salvation, yet she could not be regarded as a missionary agency to win a lost and ruined world for Christ, but, on the contrary, she was herself sunk in darkness and superstition and in sore need of all the loving self-sacrificing missionary help that can be extended to her. If they followed the counsels of these speakers and recalled some of the saints of the Roman Catholic Church, it would be by remembering, for example, her whom Louis Quatorze, impelled by the Roman Catholic prelates, cast into the dungeons of La Bastille, where she wrote the hymn:

"A little bird am I,

Shut from the fields of air,

Yet in my cage I sit and sing

To Him who placed me there,"

and those who fill the canvas of the historical painting of the massacre of St. Bartholomew who may claim to share with the Piedmontese Milton's sublime sonnet:

"Avenge, O Lord, Thy slaughter'd saints,
whose bones

Lie scatter'd on the Alpine mountains
cold,

Even them who kept Thy truth so pure
of old."

Nor is it in vain that the blood of the Covenanters has stained the soil of Scotland. God does not repent of His mighty works. To some, there seemed a mute warning in the uplifted arm of the colossal statue of John Knox, which stands at the entrance to the Assembly Hall of the United Free Church of Scotland, in which had developed in barely ten days an atmosphere that he could not have breathed. To them there seemed a strange significance in the moments of darkness that fell upon the hall, while the Bishop of Southwark and Bishop Brent of the Philippines were urging union with Rome; and in the loud crash of thunder in the heavens, while the electric lights were turned on to supply the light that suddenly failed at noon of a midsummer day, that excepting for this one half hour gave light to read by till ten o'clock at night."

It remains to be seen whether the "Continuation Committee," as it has been named, will pursue the same policy of sympathy with Rome. If there is an Anglican bishop on the Board of Management, it is to be feared that even the strong personality of its distinguished Chairman will not be able to hold it loyal to pure Protestant Christianity. We shall watch results and act accordingly.



At the request of Mrs. D. C. Martin, *OLIVE TREES* publishes the following announcement:

Pittsburg is one of thirty cities in different parts of the country which will have Jubilee meetings in commemoration of the completion of fifty years of women's active work in foreign missions. They will be held February 16 and 17, immediately following those in Philadelphia, of the 14th and 15th. The greatest present religious activity among us is that of the women in their preparations for the important occasion. The women

of twelve denominations beside those of other semi-religious bodies, such as the McAll Mission Auxiliary, the Lepers' Association, the U. P. Women's Association, Y. W. C. A. and the W. C. T. U., are enlisted. They aim to raise \$100,000 toward the Jubilee fund. Committees of the general movement, in charge of every part of the plans of preparation, are already busily at work. One of these committees has sent out among the churches 40,000 leaflets, explaining and emphasizing the Jubilee movement. It has also sent out 44,000 prayer cards, designating 9 o'clock as the hour of daily prayer, and suggesting a particular object for prayer each day. Another committee has arranged a women's chorus of 250 voices for the Jubilee meetings in Carnegie Music Hall, smaller choruses of women's voices for denominational rallies and prayer services and soloists for drawing room meetings and the luncheons. An executive committee of each denomination has the work of rousing enthusiasm in its own body. The United Presbyterian women will have next week nine district rallies, embracing territory from East Liverpool and Steubenville on the west, to Indiana and Greensburg on the east; Wheeling, West Virginia, on the south, and Butler and Beaver Falls on the north. The Baptist women will send Miss Agnes Whitehead, a missionary from Burma, now at her home in this city, to address at least fourteen district rallies in outlying towns. Four luncheons, two each day of the Jubilee meetings, one at Hotel Schenley and one at Fort Pitt Hotel, to accommodate 2,500 women, are on the program. A representative of the Pittsburg daily press, a member of one of the committees, has secured extensive and frequent mention of these plans in all the Pittsburg dailies.



OLIVE TREES has received and passed

on to the Treasurer, Dr. S. A. S. Metheny; the following contributions for the missionary work in Northern Syria:

Twenty-five dollars from the Sabbath School of Second Boston Congregation, the second installment for 1910 of a \$50 pledge toward the support of a native teacher; \$14.57, the equivalent of £3 stg., from "Two Friends" in Belfast, Ireland, special for orphans in Suadia school; and \$10 from Mrs. M. B. Wright, Waukesha, Wis., a memorial offering.



We are indebted to Mr. A. K. Langridge, of Westcliff, Southend-on-Sea, England, for a new book:

JOHN G. PATON: LATER YEARS AND FAREWELL.

The author, the devoted friend and loving son of the late Dr. John G. Paton, carries forward, in this interesting volume, the story of his life and labors to the hour when the work was done and the reward of faithful service won. It is written in a very attractive style, contains many beautiful half-tone illustrations, and, besides a record of heroic toil to the end, gives us some charming glimpses into the family life of the distinguished missionary.

We recommend this book to the readers of *OLIVE TREES*, and trust that it will have a wide circulation, for the sake of the cause it represents. We are sure no one who is interested in foreign missions can read it without being aroused to greater devotedness in the service of the Master.



A happy man or woman is a better thing to find than a £5 note. He or she is a radiating focus of good will, and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that—they practically demonstrate the great theorem of the Livableness of Life.—*Robert Louis Stevenson.*



Be as careful of the books you read as of the company you keep, for your habits and character will be as much influenced by the former as by the latter.—*Paxton Hood.*

The Fleming H. Revell Co. has sent to our office "**The Fruits of the Tree.**"
By William Jennings Bryan.

This little book of sixty-one pages is an address that the author delivered at the World's Missionary Conference, Edinburgh, Scotland, June 17, 1910. Any one can buy it for 35 cents, and it is more than value for the money.

THANK OFFERING.

It is earnestly hoped that every member of our Presbyterial is carefully following the plan of the weekly offering for our ingathering in May. This applies to our juniors as well as to the older members. Every little counts, and no contribution is too small to be offered.

The thank offering boxes are an excellent device. Placed where we can see them daily, they are a constant reminder to our natural forgetfulness of the common and abundant blessings of every-day life.

The habit of giving, like every other habit, grows on us if faithfully adhered to. What was once a task, presently becomes a pleasure, and soon our dimes change to quarters and half dollars, even if it requires a sacrifice of some luxury or comfort that we can do without.

We trust that all these gifts of love may be a worthy expression of our gratitude for the privilege of these twenty-five years of service.

MISS EMMA SLATER.

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